

POETRY.

The following lines were written by Mr. LEGGETT, a few days before his death; they were the last from his pen:—

Why, what is death, but life
In other forms of being? life without
The coarse attributes of man, the dull
And momentarily decaying frame which holds
The ethereal spirit in, and binds it down
To brotherhood with brutes? There's no such thing
As death; what's called so is but the beginning
Of new existence, a fresh segment in
The eternal round of change.

From the Cincinnati Journal.

THE DRUNKARD AND HIS BOTTLE.

(Sober.) Touch thee! No, viper of vengeance!
I'll break thy head against the wall.
Did not you promise?—aye—
To make me strong as Sampson—
And rich—rich as Croesus—
(I'll wing thy villainous neck.)—
And wise—wise as Solomon—
And happier than the happiest?

But, instead of this—villain!
You've stripped me of my locks—
Left my pocket as empty as a cuckoo's nest
In March—foiled me out of my senses—
Made me ragged—made me wretched,
And then laid me in a ditch.

Touch thee! sure as there's vengeance
In this fat, I'll scar the moon
With thy broken skull!

(Tasting.) But,—one embrace before thou die,—
'Tis best to part in friendship.

(Feeling good.) Ah! thou hast some virtue yet,
I always thought 'twas best
To give the devil his due.

(Feeling better.) And—[tasting]—though the devil thou art,
Thou hast a pleasant face—
A sparkling eye—a ruby lip—
A blushing cheek—and thy breath,—

(Tasting.) 'Tis sw-e-ter than the
Bre-e-ze that ever gambol
Till the break of day.
A-a-mong the beds of roses.

(Feeling best.) My ho-boney—[tasting]—thou shalt not die—
I'll stand by thee, day and night,
And fight like Her—[hic]—cules.
I'll tea-e-each the parson—[hic]—a little
wisdom;
I'll preach—[hic]—temperance too;
I'll live on mil—[hic]—k and 'oney,
And—[falling]—be the ha-ha-pi-est man on
earth—[hic].

MISCELLANY.

From the Journal of Commerce.

GOOD FASHIONS.

Cooper, the tragedian, has at last retired from the stage, and intends to go farming and cultivate the Morus Multicaulis.

Dr. Bird, of Philadelphia, author of the Gladi-ator, Calavar, &c., has, it is said, bought a farm in Maryland, and retired to it with a desperate determination of becoming one of the yeomanry of the land. May his crops thrive! Would, exclaims the Public Ledger, that a newspaper puff could produce his corn or help his potatoes!

Mr. Senator Rives, of Virginia, is a very respectable farmer. His farm contains six or seven thousand acres, all in a body, extending about seven miles. "On one side, you perceive three or four hundred acres of wheat; on another a comprehensive field of yellow corn; yonder as many acres of oats; and on the mountain side a large field of tobacco."—The editor of the Madisonian thinks that "whatever may be said of Mr. Rives as a politician, there are few that can boast of finer wheat."

We cut these scraps from our exchange papers; and they are but a specimen of many others, of a similar character, which might be presented. We regard it as an omen of good to our country, when men of other professions, or of no profession, address themselves to the cultivation of the soil, and go to work upon it like men. Such persons, whoever they are, perform their part in promoting the great, neglected, vital interest of their country on the one hand, while on the other they do what in them lies to check the mania of speculation, and gambling, and experimenting of all kinds which has recently beset our people to a degree disastrous in itself, and disgraceful to us in the eyes of all civilized nations. For these things the cure is in the soil;—in regular, rational pursuits, and steady habits, and gains to be relied on.

Of course we rejoice in every new accession to the agricultural interest, of improvement, of invention, of science of any sort, made available to the farmer in any way.—On the same principle we hail the example of distinguished citizens who add their responsibility and respectability to this profession. In this connection Mr. Clay and Mr. Biddle deserve credit. They have done something for farming, especially the former, who is practical, assiduous and thrifty.

Governor Hill's case again, is in point; we mention it with satisfaction, for his "Farmer's Visitor" grows monthly in favor with us. In the last number he alludes to his own operations. He planted five acres of corn, May 6th—a January sort of a day, his neighbors laughed at him—but now, he says:

"Our corn is at least a fortnight more forward than that of some persons who laughed at us for complaining of cold fingers when we planted it. Travellers from Portsmouth who pass by this field, say there is no superior field of corn between the two places; and we claim credit for it, because it is land which two years ago was covered with willows, brakes and other bushes, and which, from redundancy of river sand had been considered all but worthless."

This is the true spirit and must do good. If he is a public benefactor who makes two blades of grass grow where none grew before, much more so he who carries on the process to this extent, and who takes pains to make known his efforts and his success. And we like the republicanism of the thing too. We believe altogether in the farmer's party, and in the politics of corn. Here now is a picture for foreigners to consider:—

"At the planting of corn and at each successive hoeing, we have crossed the river in the morning with our workman, and instead of returning where other employments called have kept up our row with very little help, during the forenoon at least of each day. There is an attraction for work in a growing field, that amply compensates for all inconvenient 'sweat of the face,' and even for tired limbs."

In the same paper is mentioned the case of the attorney general of New Hampshire, who has had a salary of \$1200, and finds it, it seems, too small, half of it being paid out in "expenses." Now what does he? Why—

"The attorney has got a lot of land in Coffs-town, of sixteen acres, which he purchased several years ago at a low price. It was a common meadow, producing a small crop of inferior hay, until he drained, ditched, changed the surface and

manured it, sowing it down to herd's grass and other English hay. The farmers of the vicinity estimate this improved land at fifty dollars the acre—he believes the land worth a hundred dollars, and therefore does not dispose of it."

Once more, there is the venerable Judge Hays, of South Berwick, Maine. With a lucrative legal practice, he still manages one of the best farms in his vicinity.

"He could afford to lay out money in improvements; and for several years it is supposed he carried more to the ground than was returned to him."

"The Judge now derives both pleasure and profit from his farm. As described to us, he has converted much land deemed to be useless, into the most fruitful fields. His mowinglands, which produce abundance of best English hay, have been found in the sunken waste, having undergone the operation of ditching and other expensive preparations. His pasture grounds, it is said, have been brought to yield much feed in a small space by pursuing the course in relation to their cultivation that is pursued with arable and other cultivated grounds—they have been cleared, ploughed, subbed and manured; and we are informed the proprietor is of opinion that no less gains are to be made from pasture land thus prepared, than from land highly cultivated for any other purpose."

This is excellent. The more of such men the better. Let farming become as fashionable as it is manly and thrifty, and we shall all flourish. Speed the plough.

In an Irish story in Bentley's Miscellany, a murdered schoolmaster is said to have been found dead in the road, with his head full of fractions. "All in jomethery," said Larry. "And there was talk of shoe-asides."

"The horse-shoe," asked Onah.

"No alanna," said Larry, "shoe-aside is Latin for cutting your throat."

"But he didn't cut his throat," said the widow. "Sure it's all one," said Larry, "whether he did it with a razor on his throat or a hammer on his head; it's shoe-aside all the same."

"But there was no hammer found."

"No; but he might have hid the hammer after he did it, to take off the disgrace of the shoe-aside."

"But was't there life in him when found?"

"Not a taste. The crowsers sot on him, and he never said a word agin it, and if alive he would."

"And did'nt they find any thing at all?"

"Nothing but the varrick."

"And was that what killed him?"

"No, my dear, 'twas the crack on the head; but the varrick was 'twas done, somebody done it and they were black-guards whoever they were, and persons unknown."

What a Bull.—A farmer lately wrote to a committee of one of the Maine agricultural societies thus: "Gentlemen, you will have the goodness to enter me on your list of cattle for a Bull."

At a wedding up town, a few evenings since after the clergyman had united the happy pair an awful silence ensued, which becoming rather irksome to a young man, he exclaimed, you need'nt be so unspeakably happy."

Antidote for Bed Bugs.—A writer in the Norfolk Beacon says, that the expressed juice of the green Tomato Vine is effectual in destroying bed bugs. The juice of the vine must be introduced into the crevices of the bedstead by a feather.

A Connecticut Jonathan, in taking a walk with his dearest came to a toll bridge, when he as honestly as he was wont to be, said, after paying his toll, (which was one cent)—"Come Suke, you must pay your own toll, for just as like as not I shan't have you arter all."

A Handsome Compliment.—Among the regular toasts drunk on the Fourth at Ithaca, N. Y., we find the following very pretty compliment to the ladies:—

"Woman.—There's a purple half to the grape, a mellow half to the peach, a sunny half to the globe, and a better half to man."

There are three phrases which embrace the spirit of all the maxims or works, on social economy, ever written. Live moderately—have a business—and mind it strictly.

Hard Condition.—A gentleman died lately in Bradford, England, who bequeathed five hundred pounds sterling to his widow, on the condition that she should marry again within six months after his decease. She is said to be handsome in person and of an amiable disposition—and it is thought she will have no difficulty in finding a person who will be willing to assist her in fulfilling the condition of her husband's will.

"Music and drawing taught here," as the man said when he was pulling a wheelbarrow through the streets without any oil upon his axles.

Honesty's a jewel as the servant said ven he stole his mistress' diamond ring.

"I've got badly sucked in this time," as the eel said to the eel-pot, ven he found he couldn't get out.

"You'll get taken in worse ven you comes to be fried and buttered," as the eel-pot said in re-tort.

Auful bad things.—An empty purse, a scolding wife, an undutiful child, a smoking house, an unfaithful servant, a stumbling horse, an incessant talker, a newspaper borrower, a dull razor, mosquitoes, fleas, and a subscriber that won't pay for his paper.

Lazy Club.—They have a "Lazy Club" in Buffalo. A member was expelled the other day for running down hill; and another for talking with a person in the street without leaning against a post.

"Come in children—it's going to rain," as the shark said ven he sucked in the little fishes.

"None of your jaw," as the Philistine said to Samson.

A Hint.—The evidence of a good Tavern, a contemporary remarks, is its being well supplied with newspapers and periodicals. Let that fact be remembered. Observation will confirm the assertion.

A doctor going into his boarding house, and not finding dinner ready, exclaimed—"What! are there no symptoms of dinner yet?" "No appearance," replied a lawyer. "There's a sample of it," said a merchant, as a servant appeared with a turkey; "Faith! a fine token it is," rejoined the printer.

LETTER OF THE HON. ROGER M. SHERMAN.

The high source from which this letter emanates, and the importance of the sentiments which it expresses, will secure for it a careful perusal. It is from the pen of one who unites in himself more, perhaps, than any other son of New England, the accomplishments of the jurist, the statesman and philosopher. It was written in reply to an invitation from the Anti-Slavery Society of New York, to be present at the convention recently held in Albany.

This letter expresses the sentiments entertained, not only by its distinguished author, but by the great body of the people of New England. They are honestly opposed to slavery; they believe it involves public injury and private wrong; still, they believe the evil can be removed only by the voluntary action of the States in which it exists. They are, therefore, opposed to all unconstitutional interference, to all measures of denunciation, and political coercion. They will not, consequently, give their countenance to the misguided measures of the Abolitionists. They regard the practical effect of their measures as only riveting the evils to be removed, and embittering the minds of those through whom alone this great work of humanity can ever be achieved. They greatly err, who believe that the people of New England, as a body, give any encouragement to the intolerant, untoward schemes of the Abolitionists. A few indiscreet, misguided men, should not be regarded as wielding the convictions of the most sober communities in the land. The foaming crests of a few turbulent waves might as well be taken for the action of the ocean, which preserves in its undisturbed depths, the majesty of its stillness and strength.—*African Repository.*

FAIRFIELD, JUNE 26, 1839.

GENTLEMEN,—I received your letter of the 20th instant, inviting me to attend the national Anti-Slavery convention to be held at Albany, and requesting my views of the subject, if I should be unable to attend.

It is much to be regretted that an object so dear to humanity, and so important to our national honor, as the abolition of slavery in the United States, is not pursued in a manner more conducive to its accomplishment than has hitherto been adopted by the Anti-Slavery Society. I have no reason to doubt the benevolence or integrity of its members; but the maxims of wisdom may be violated by the rashness of virtuous zeal, as really as by the waywardness of a corrupted mind—however differently they may be viewed by the casuist—and sufferings, unintentionally inflicted or prolonged by the errors of a friend, may be as intense as if caused by the malice of an enemy. That emancipation can never be effected in the slave States but by voluntary enactments of their own legislatures, or by successful resistance on the part of the slaves, is often admitted in your publications, and the latter course you most justly deprecate. Thus the declaration of the Anti-Slavery Society, convened at Philadelphia in December, 1833, in contrasting the revolutionary struggle of our fathers, for national liberty, with that which your society are making in behalf of the slave, expressly says that "their principles led them to wage war against their oppressors, and to spill human blood like water in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage."

The same declaration, in regard to the power of the several States, has this language: "We fully and unanimously recognize the sovereignty of each State to legislate exclusively on the subject of the slavery which is tolerated within its limits." Both these just opinions are still more forcibly announced in your "Address to the Public," of the 3d of September, 1835. Now it is well known that slavery exists only by force of municipal law, and can never be abolished, by those which you will allow to be the only admissible means of its abolition, until those who enact the laws shall voluntarily restore to the oppressed negro the liberty to which all men are entitled. How is this to be accomplished? By what means can slave owners be induced to consent to the manumission of their slaves? Until that consent is obtained, the slave, as you admit, will be held in bondage. Can you discern that any progress has been made toward this most desirable result, by the means which you have hitherto adopted? Do the people of the Southern States manifest a disposition to yield the point, or begin to listen to your persuasions, as if their minds were approximating toward conviction? On the contrary, since the institution of the Anti-Slavery Society, have not they more closely riveted the chains of the unhappy African? Are not the privileges of the slaves for acquiring instruction, and attaining intellectual and moral elevation, much abridged within the last few years? Not long since, the question of gradual emancipation was gravely debated in the legislatures of some of the principal Southern States.

The philanthropist began to rejoice in the anticipation of measures similar to those which have restored liberty to the colored population of the North. But recently, even among the people of the free States, a spirit has existed, from some cause, against the course adopted by the Anti-Slavery Society, which has manifested keener bitterness, and exhibited more open violence, than were ever before excited in this country, against any efforts for moral reformation. What is the feature in the proceedings of the friends of emancipation which has caused this unprecedented excitement in the free States, and laid in slumber, or excited into violent reaction, the incipient sentiments of liberty which were felt at the South? Our Northern people have ever, with few, if any exceptions, disapproved of slavery. They have no interest in its continuance. It is wholly abhorrent to the principles which they have been taught to cherish. In the days of our fathers, when it was abolished at the North, every class of the community, except, perhaps, a few of the slave-holders, favored its abolition. No riots or excitements disturbed or threatened the public peace. At the South, many of the most distinguished men concurred in our sentiments, and addresses of unrivalled eloquence were made in favor of emancipation, in the midst of powerful slave-holders. Witness that of the celebrated Pinkney, in Maryland, more than half a century ago. Why is it that the late exertions in this holy cause have met, both at the North and South, the most determined, and often the most lawless resistance? And why has open violence been most unjustifiably winked at and tolerated by a great mass of our most respectable citizens, and even by the officers of the law? Either the people of the whole nation have undergone a change of sentiment and character in regard to the great evil of slavery, or the manner of operation has been most unhappily erroneous. As the change of public feeling occurred soon after the commencement of the publications and proceedings of those who originated the organized Anti-Slavery associations, I think the change has resulted from those proceedings. The peculiar feature, which, as I apprehend, has caused them to defeat their own object, is the extreme and intemperate zeal by which they are distinguished. Not only the slave-holders, but the ministers of religion, and all others who do not partake of this characteristic peculiarity, are proscribed, and spoken of in language of reproach.

Could it be supposed that a people so high-spirited as the slave-holders of the South could be cowed into compliance by bitter reproaches? Had the Rev. Dr. Edwards, and others, who publicly espoused the measures of emancipation adopted in Connecticut soon after the Revolutionary war, called slave-holders MAN-STEALERS, in staring capitals, as is done in the declaration of the convention at Philadelphia, to which I have before alluded, would it not have excited, in the Northern Yankee, more of resentment than conviction, and less of compliance than opposition? The Southern people have felt, and to a great degree, justly, that the abolitionists of the North were addressing their fears, and not merely their understandings or consciences. They have been addressed in terms of opprobrious crimination, rarely softened by the language of respect. This has made them inaccessible; has wrought up a temper which resists conviction or favorable influence, and has, I fear, put off emancipation for at least half a century beyond the period when it might have been effected; and excluded from the slaves those moral and religious influences which were conducive to their present and future good. This manner of addressing the public on these subjects can never result in the good which is honestly intended, but must continue to render less and less hopeful the great objects of your sincere endeavors. Could a missionary, thus addressing civilized heathen, hope for a favorable audience?

If the whole North were united in the course in which the abolitionists are now pursuing, it would have no tendency to overcome the opposition of the South. It might dissolve our national union—which you profess, and I trust, with sincerity, to appreciate according to its inestimable worth—but would only aggravate the aversion of the South to a measure which they will never adopt from coercion, unless by a servile insurrection, which your society so pointedly deprecate. I think, too, that the American Anti-Slavery Society is not only aggravating the condition of the slave, and converting his hopes into dark despair, but the free negroes are suffering under the prejudice and party spirit which its intemperance has engendered. Party spirit trenches the soul, and fortifies both head and heart, against reason and moral influence. That society is also endangering the peace and union of the churches in the United States, by making a participation in their excesses, practically, if not in form, a term of communion. Indeed, there seems to be no interest of primary importance in our country, political or religious, which is not put in jeopardy by the honest men who are embarked in this benevolent, but unwise and disastrous enterprise, as it is now conducted. I respect their motives while I deplore their errors. Humanity, patriotism and piety long to see their ultimate end accomplished, but weep over the desolation which marks their course.

Your society, gentlemen, embraces many whose names I venerate, and not a few of my personal and highly respected friends. As you requested my sentiments, I could do no less than give them with plainness and sincerity. I trust, although I cannot hope for your concurrence, that you will do the same justice to my motives which I have done to yours. If my views of the subject are correct, the convention at Albany can do no good to the slaves or to the country, unless they advise to an abandonment of the errors which have hitherto characterized the Anti-Slavery Society.

I am, Gentlemen,
With great respect,
Your obedient servant,

ROGER M. SHERMAN.

Rev. Joshua Leavitt and H. B. Stanton.

LETTER FROM THE CORRESPONDING SECRETARY OF THE SOCIETY.

ALTON, AUGUST 5, 1839.

On Thursday evening last, the 1st instant, I addressed, on the subject of African Colonization, a large meeting of the citizens of Lower Alton, convened in the Baptist church. At this meeting, the Mayor of the City, Chs. Howard, Esq., presided, and Stephen Griggs, Esq., was chosen Secretary. The Hon. Cyrus Edwards submitted a series of resolutions, expressive of entire confidence in the policy, and deep attachment to the object of the Society, and concluding with a proposition to raise five hundred dollars for its treasury. The resolutions were unanimously adopted, and a large part of the amount has already been obtained.

On Sunday evening, the subject was submitted to the citizens of Upper Alton, and a liberal collection made in aid of the cause. The general sentiment here is decidedly favorable to the Colonization enterprise, and the liberality of the citizens, (which, in prosperous times has, I am assured, been great towards various objects of Christian benevolence,) had been more strikingly manifested in its support, but for a very unusual depression and derangement in the business affairs of the City. The growth and improvements here are indeed marvellous; but every thing is now at a stand, and men of large property find it impossible to command the pecuniary means required for the vigorous prosecution of their agricultural or commercial schemes. They are compelled to rest upon their oars, waiting for a prosperous turn in the tide. No other community has shown greater energy and activity, and though temporarily checked in their progress, they will sooner or later proceed, unembarrassed, to build up their fortunes and their City.

Eight or nine years ago, with the exception of a few houses at the Upper town, (two miles from the Lower) Alton had no existence. It now embraces a population of about five thousand souls, with four handsome stone churches, (two in Upper and two in Lower Alton,) with many large stone and brick warehouses and stores, and houses sufficient for the accommodation of the inhabitants, some of them large and substantial buildings, and all comfortable tenements. The country upon which this City is built, is rough and broken, and the soil hard and comparatively unproductive, covering a number of hills elevated from eighty to one hundred and fifty feet above the river, and separated from each other by deep hollows and ravines, in which, as well as upon the hills around them, is found a growth of shrubbery and of small and somewhat scattered oaks. The limestone of the hills is easily obtained for building, and has been extensively used for this purpose. The State Penitentiary, (not yet completed,) which stands near the river in the upper part of the lower town, (no ornament, by the way, to the City,) is of this material. The place of business is in the main street, near the Mississippi, while many of the citizens reside in two or three distinct villages, scattered over the hills about a mile from the river. The country beyond the first heights, has been thought more salubrious, and this consideration, connected with the large and varied interests of the proprietors of the soil, and the high expectations cherished of the future importance of the City, have given the present dispersed character to the settlements.

Nowhere, perhaps, the spirit of enterprise, speculation and hope prevailed more, for the last eight years, than in Alton. Property became (three or four years since) extravagantly high, rents enormous, and some reverse in the fortunes of the people was to have been expected. They have felt a shock, and their prosperity is arrested. But the advantages of the place, and the resolution of its citizens, will finally triumph over all difficulties. The improvements already made are astonishing.

At first view, the grounds upon which the City stands appear rough and unpromising. Yet the depth of water at its wharves, the materials for building, the vast and most productive country in the interior, which through Alton can send its products to New Orleans at all seasons, even when the Illinois and Upper Mississippi are frozen, or from other causes shut against ready boat navigation, render it a point of great importance. The population are intelligent, active and adventurous, and persevering,—many of them from Kentucky and the New England States.

The MONTICELLO SEMINARY, for the education of young ladies, four miles distant, just opened, is a noble monument to the honor of its founder and patron Benjamin Godfrey, Esq. The main building of this institution, more than one hundred feet long and four stories high, of stone, with about forty rooms, and on a site adorned with good judgment and taste, has been erected solely, at an expense of fifty thousand dollars, by Mr. Godfrey, who has placed it under the care of the Rev. Mr. Baldwin, (long known at the East for his efficient efforts in the cause of Home Missions,) and yet sustaining alone all its pecuniary responsibilities. Several accomplished female teachers are employed, and the arrangements of the Seminary are said to be very judicious, and the prospects of its usefulness to equal the best hopes of its founder. The number of pupils is about sixty, and the accommodations sufficient for eighty or one hundred. One of the churches in Alton was erected by Mr. Godfrey, at his own expense. Such extraordinary beneficence deserves to be known, and cannot fail to excite universal respect and admiration for its author.

The Baptist College, at Upper Alton, for the education of boys and young men, is fast rising to importance. The Hon. Cyrus Edwards, of this place, and Dr. Shuntliff, of Boston, are among its chief benefactors. It consists at present of a commodious brick building for the school, a stone house for the boarding establishment, and a chapel in the basement story of the Baptist church. A large four-story building is about to be erected, and the attention of the trustees is anxiously directed to the choice of a President. The station is one worthy of the best scholarship and talent of the church.

On Friday last I visited a relative, sixteen miles from Alton, at a small settlement named Woodburn, on the outskirts of one of the prairies. The country in nearly all directions, at a little distance from this place, is of the prairie character, and the first view to a stranger is delightful, exciting emotions both of beauty and grandeur. The prairie at Woodburn, (the only one I have seen,) is more level than I expected. You look upon it as upon the ocean, the few solitary dwellings resembling in the far distance strange sails at sea. An occasional tuft of trees on this vast common, the long waving grass, enriched by a profusion of flowers of every hue, give a peculiar charm and magnificence to the scene. A soil inexhaustibly fertile, with no stone or tree to interrupt the course of the plough, invites cultivation, and the hand of industry is compensated for a small amount of labor, with sure and abundant crops. Most of the lands in this portion of the State are entered—some, however, and of a good quality, are not; and good farms can be bought of speculators at from four to five dollars the acre.

At Woodburn, (which owes much to the energy and liberality of Dr. B. F. Edwards, one of the largest proprietors,) are a number of families of great respectability, experiencing the inconveniences of new comers, living mostly in small, temporary dwellings, enclosing their lands, and, for the first time, breaking up the repose of the soil that has slept undisturbed since the creation. Several very well educated and accomplished ladies have come here to cheer the toil and aid the fortunes of their husbands. They are of course denied many of the comforts and privileges of long settled communities, but are cheerful and contented, in anticipation of the future. A small meeting-house shows their reverence for Religion, and they are blessed with the counsels and instructions of a venerable preacher, originally from England, and long a pastor in New Hampshire.

Two other settlements are just springing into life in this neighborhood—Brighton and Bunt hill—founded principally (as their names will suggest) by the enterprising sons and daughters of New England.

The ALTON HOUSE is one of the very best hotels West of the mountains, and its proprietor, Mr. Miller, deserves the most liberal support. G.

Two letters were received per the Oberon from Mr. M. Appleby, a young gentleman from Maryland, connected with the Protestant Episcopal Mission at Cape Palmas, from which we make the following extracts:

"I have been blessed of Providence to the utter astonishment of all who know me, both natives and colonists; being from twenty to thirty pounds heavier than when I left the United States. The clothes which I brought out with me are of but little service, having outgrown them."

"I am at present teaching school at Mount Vaughan, without the least desire to return to the United States. I have visited several of the native towns on the coast, the inhabitants of which appeared anxious to have me sit down among them to teach their children to read; but I am led to believe that education is not their only object. Many of them have an idea that it will bring trade among them."

"We are all quite well at Mount Vaughan, the health of the colony also appears to be good. I regard the present condition of the colony as decidedly prosperous."